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UNITED EVANGELICAL Action

NOVEMBER 15, 1957

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VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- Roman Catholic Persecution in Colombia
- 125th Anniversary Of Our National Hymn

OFFICIAL NAE ORGAN

Readers Say—

Christ and Capital Punishment

To the Editor:

In my article in your July 1 issue I stated the view that capital punishment is not Christian and that Christians ought to seek its abolition. My premises were questioned by those who allege (especially from Gen. 9:6 and Romans 13) an unrescinded divine command for the death penalty. I have been challenged to give Scriptural evidence for modification of God's statement to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed." Disregarding pragmatic pros and cons, I submit:

(1) *Gen. 9:6 and Rom. 13 are not simple commands for capital punishment by the state for first degree murder.* The first provides blood vengeance for killing, doubtless by the victim's relative. Later, under Mosaic law, this principle was *defined* (blood-avenging only for willful murder) and *extended* to include adulterers, man-stealers, idolators, etc. (Ex. 22; Lev. 19, 20). The Decalogue was given as basic principles or respect for God and for man.

Romans 13 teaches respect for authority, even under Nero. But the verse, "he beareth not the sword in vain: for he is a minister of God, a revenger to execute wrath upon him that doeth evil," does not specify *which evils* merit the death penalty, nor whether from the standpoint of Christ any or all of them should!

(2) Gen. 9:6 relates to law as elsewhere revealed and to fulfillment in Christ. Like the Mosaic statutes of punishment, sacrifice, and ceremony, the words to Noah provide for the expiation of sin before a holy God. Christ fulfills all (See Luke 24:27; Heb. 1:1; Eph. 1:10; 2:15; Gal. 3, 4). All provisions for dealing with evil, not just Mosaic, must be considered in the light of the Gospel.

(3) *Jesus makes new provision for the preservation of respect to God and man, and for atonement.* This is shown in the following ways:

a) Jesus taught a retaliation of love which contrasts with the former provision for retaliation in kind as given in Gen. 9:6 and amplified in Ex. 21:23-25; Lev. 24:17-21; Deut. 19:21. Our Lord said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also . . ."

Hard words: but Jesus spoke them. The principle is clear: we are not permitted proportionate vengeance. To protest that Jesus does not say "life for a life," as the O.T. references state or imply, is to hedge. Jesus did not say "foot for foot," and "hand for hand," either. Who would quibble . . .? the principle is clear and applies in all particulars.

G. Campbell Morgan, renowned evangelical scholar, wrote:

> With the advent of Christ the law became absolute. From that moment through the centuries there has been no delegation of Divine right [to take life] to any human tribunal or court . . . . in the purpose of God there is but one King, His anointed Son; and one code of ethics, the speech of that Son; and one principle of government, the grace of that Son; and within the economy of that kingdom all punishment inflicted by man on man is remedial and redemptive. Not merely for the salvation of the wronged, but also for the reclamation of the one who wrongs was the cross uplifted . . . . In the light of the Christian era . . . capital punishment has no place.

b) Jesus gave an object lesson in the law of love as it applied to an analogous crime, for which death was ordained (Deut. 22: 22ff): on the occasion of the woman taken in the act of adultery. (John 8) Jesus chose the executioner, "Let him who is without sin cast the first stone." Jesus had been teaching that the sin of adultery rises before the act, in the lust of the heart, that the sin of killing rises before the act, in the anger of the heart (Matt. 5:21ff). But *all of us* have sinned! Precisely. In the face of this clear lesson how shall we by consent or vote "cast the first stone" against murderers-in-act for whom Christ also died?

c) Jesus forgave his murderers (Luke 23: 34). Stephen prayed forgiveness upon those murderers—and his—in words echoing his Master's, contrasting with the prayer for vengeance offered against murderer, Joash, by the righteous prophet Zechariah, stoned between altar and temple (Cf. Acts 7 and 2 Chron. 24:20ff). Jesus does make a difference.

d) By the shedding of his blood Jesus is both avenger and sacrifice. As Hebrews shows, Christ speaks better things than Moses, than the Aaronic priesthood, than the sacrifices. The blood of Jesus, the mediator of the new covenant, furthermore, "speaketh better things than Abel" (Heb. 12:24; "more graciously than the blood of Abel"-RSV). From the ground Abel's blood cried out, tragically, to God (Gen. 4:10). Righteous Abel pre-figures the Just Christ, whose blood not only stays the death penalty but also offers redemption and restoration. Jesus died for us "while we were yet sinners" (Rom. 5:8-9). He "satisfied" divine justice. What provision remains for a blood-avenging kinsman, for blood-protected cities of refuge, for blood of bulls and goats for bloody circumcision?

Why call for capital punishment? To expiate a crime against the dignity of God and of man made in His image? Christ has done it! (We have no call to *usher* the penitent to heaven or the impenitent to hell). To protect society? We have no sanction to teach society unchristian ways. We are called to let our light so shine before men that they shall see our good works and glorify the heavenly Father. We are taught to pray that God's will might be done on earth. Let us lift the blood-bought Christian ethic as high as it will go.

ARTHUR O. ROBERTS
Newberg, Ore.

FRONT PAGE—An American farmyard at thanksgiving time—a symbol of national prosperity—*RNS Photo.*

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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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ROMAN CATHOLIC PERSECUTION IN COLOMBIA

By CLYDE W. TAYLOR *
NAE Director Office of Public Affairs, Washington, D. C.

THE LAST FEW months have witnessed a rash of denials by the Roman Catholic press that Protestants have been persecuted in Colombia during the last eight years. Outstanding dignitaries of the American hierarchy have simultaneously made trips to Latin America, returning with the same story. These denials have not only confused many Catholics (who wonder about so much denial of something that "never happened") but also have aroused many questions in the minds of Protestants. Numerous articles are now appearing (cf. *Time,* September 23, 1957, *Presbyterian Life,* September 21, 1957 and *Christianity Today,* October 28 and November 11, 1957) to interpret the situation.

Readers of *United Evangelical Action* have been kept well-informed through releases from the Washington office of the National Association of Evangelicals, but it may be well to bring the situation up to date.

Quite recently Methodist Bishop Uberti Barbieri of Argentina, Bolivia and Uruguay spoke before the World Council of Churches meeting in New Haven and requested the Central Committee to take action concerning persecution of Protestants in Latin America. Father John E. Kelly of the Public Relations Bureau of National Catholic Welfare Conference in Washington replied to the Bishop's charges. He noted that there have been limitations on Catholic activity in Norway, Denmark and Sweden but ignored the fact that there has been no violence against Catholics there. There have been restrictions but in most cases even these have been removed in recent years. This action by Lutherans of those areas, moreover, has not been condoned by Protestantism at large.

In answering Bishop Barbieri's charges of persecution, Roman Catholic leaders seem to rely most on an ex-newspaperman who traveled rather widely through Latin America more than ten years ago. This so-called Protestant, Mr. John W. White—who curiously enough sells most of his articles to the National Catholic Press—is unrecognized as a Protestant.

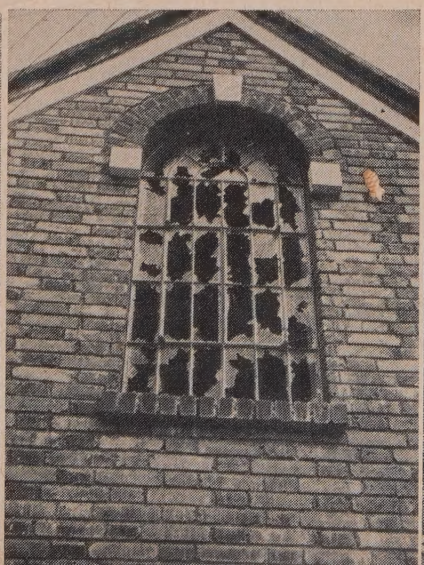
The next trip was made by Father Kelly to a Catholic press meeting in Bogota. Father Kelly did travel across Colombia. For example, he visited La Cumbre, talked with the missionaries, saw the burnt walls of the house and heard the reports. He was told that sworn testimony was available to him in the mayor's office (this data was gathered also by U. S. and Canadian counsels who personally investigated the attack). Yet Father Kelly returned to this country and said there had been no persecution. Against this type of malicious reporting, the facts speak for themselves.

The official release sent out by the Catholic News Service (September, 1957) contains one or two bright spots. We are told that the Roman Catholic Church authorities in Colombia have finally declared that they "recognize the right of non-Catholic Christians" in that South American country "freely to practice their own religion." We are also pleased that they are going to put into effect some opposition to persecution. We hope they carry out this promise. They also pledge that the "Catholic authorities in Colombia. . . shall never order, encourage or approve any act of violence against our non-Catholic brethren." We can heartily say "Amen" to that, if it will be carried out. This statement was issued by the Secretariat for the Defense of the Faith, an agent of the Colombian Catholic bishops. The Secretariat conceded that "in various places, ways and occasions Protestants in Colombia have suffered violence inflicted by Colombian Catholics." But it denied charges of "Catholic persecution of Protestants in Colombia."

This illustrates that Roman Catholicism admits no persecution unless the

* Dr. Taylor originally prepared this material for publication in *Christianity Today.* It is reprinted here in greatly condensed form by permission of the author and the editors.

LEFT AND CENTER—Protestant churches at Ibaque and Barbosa, Colombia, after Roman Catholic mobs had stoned them.



Church orders it. You can destroy 49 churches, confiscate 34 more, murder 89 church leaders for exclusively religious reasons (entrely divorced from politics), frequently on orders of local clergy, and yet this is not persecution! The fact that a hundred thousand Colombians have been killed in the political disturbances since 1947 provides no justification of the fact that evangelical churches have been burned and confiscated and believers murdered because they were preaching the Gospel or possessed a New Testament. Since most persecution of Protestants was on a local basis, does the Roman Catholic Church repudiate such action where its priests were involved, and is the Church willing to disciplne those of its hierarchy guilty of this bloody and hateful action? If so, we could suggest as an eligible candidate Father Millan of La Cumbre, who according to sworn testimony was directly involved in arson attempt on the missionaries there a year ago last summer. Moreover, we would ask the hierarchy for specific instances of Protestants who "directly attack and ridicule Catholic beliefs and devotions." This is one of their frequent accusations, but we do not believe this exists, and have no record of it in the last ten years. They say that Protestant missionaries from small sects entering Colombia since 1948 have caused most of this trouble. This is false, for new Protestant missionaries have been refused entrance into Colombia for ten years. Furthermore, all missions named have been there for many years. The charge of Protestant proselytizing, frequently made, should also be considered in view of the fact that a majority of Colombian Catholics are totally inactive as far as their church is concerned. It may well be that many of these are reached by the Gospel message preached by evangelical missionaries and pastors. The nature of religious freedom allows difference of opinion and change of religious affiliation in accord with personal beliefs.

Right of Religious Liberty

Evangelical missionaries are not seeking the ill will of the Colombian government or Colombian people. They are only seking freedom to preach the good news of salvation by simple faith in Jesus Christ as Saviour and Lord. This right has been fully guaranteed in principle by the Colombian Constitution.

In view of many published denials, we call attention to an editorial in the world-famous daily newspaper of Bogota, *El Tiempo,* on September 17, 1957:

O, give thanks unto the Lord for He is good: for His mercy endureth forever.

Psalm 107:1

Freedom of religion is not a gracious concession of the mayor or a donation of the authorities, but a right made sacred by the national Constitution. It is the subject matter of an international commitment, since it forms part of the Charter of Human Rights, which has been signed by Colombia, even though it has not always been observed. The violations of freedom of religion are no more to be excused than the abuse of the other rights of mankind, such as freedom of speech, freedom of assembly, freedom to travel, or freedom of political views. But in communities where a specific religion is greatly in the majority there is a tendency to minimize the importance of guaranteeing the rights of minorities, which, the smaller they may be, the more they are exposed to suffering oppression. . . .

There are those who have pretended to justify the persecution of Protestants by claiming that they have abused the right of religious liberty by making political proselytes. If this refers to foreign heretics, the provisions of common law should be applied to their case which prohibits them from mixing into the party strife of the Colombians. And if it refers to Colombians, this right of theirs should be respected, for they have not lost it by the failure to practice the religion of the rest. Under no circumstances is the spectacle to be condoned—which has been repeated many a time in this country until quite recently—of the stoning of Protestant churches by mobs organized and egged on by fanatics, irresponsible persons or demagogues who stir up primitive passions for their own selfish purposes. Persecution of religious minorities, carried out with the complicity or under the direction of the very authorities, in the past (but not in the remote past) has been our national shame in the eyes of the world notwithstanding the pretexts with which there have been attempts to justify it.

We applaud the statement by *El Tiempo,* one of the papers long silenced by fanatics, and now under the new government free to speak again. In itself the editorial supplies quite an answer to those who deny that there has been such trouble.

In conclusion, we rejoice that the advent of the new government implies a sincere effort to restore the freedom and the culture for which Colombia was distinguished ten years ago, before the political violence was initiated by fanatical elements in Colombia in 1947. The present government has released a number of evangelical Christians, some of whom have been in prison for over two years with no charges preferred against them. The government has suggested that steps may be taken to open churches that were illegally closed in violation of the Constitution. Just recently the Minister of Government has sent out personal letters to the governors of the provinces of Bolivar, Santander, Antioquia, Cauca, Huila, Boyaca, Cundinomarca authorizing them to open the churches that have been illegally closed by the past government. These churches total 34. One large church in the so-called mission territories, that of Barrancabermeja, a church seating some 1,600, was ordered open August 16 by government order. This still leaves over 40 churches closed in mission territories under an agreement signed with the Vatican during the last regime. This same agreement not only closed down all the Protestant churches in approximately 60% of Colombian territory but all Protestant schools, numbering approximately 200. It is hoped that the new government will also observe the Constitutional rights of its people if they desire to have their own places of worship and their own schools in these areas as well. During these last ten years the Colombian government has refused absolutely to allow American missionaries as such to enter the country. The new government has just issued permits for nine teachers and pastors to enter Colombia to assist in the schools and pastoral work there. We congratulate the new government of Colombia on these steps to guarantee personal and national freedom and to restore Colombia to the international respect it deserves. We trust it will not be hindered by religious pressures and intrigue that would only curtail its return to international respect among freedom-loving peoples.

Park Street Church, Boston, citadel of evangelicalism, scene of celebration

"AMERICA'S" 125th BIRTHDAY

By SABA L. FOSTER

IT WAS HIGH NOON and the sun shone warmly as the congregation streamed from the Park Street Church, Boston and began to gather on the pavement below the Mayflower Pulpit. The occasion was the celebration of the 125th anniversary of the first public singing of "America," and was directly to follow the morning service at which Dr. W. Robert Smith (Bethel College, St. Paul, Minn.) had preached on the providence of God in history.

Now the congregation of 1200 collected rapidly on the sidewalks lining Tremont and Park Streets. Here they were joined by participating congregations from Tremont Temple, a stone's throw to the east, and St. Paul's Cathedral, just to the west on Tremont Street. The growing crowd filled to overflowing the street before the outside pulpit and spilled over onto historic old Boston Common. It was a colorful picture with the dazzling blue sky, the stately old brick edifice festooned with bunting and decorated with flags, the bright summer dresses of the ladies and children and, in the distance, the shining dome of the State House atop Beacon Hill.

Promptly at 12:15 the commemorative service began. It was closely timed and moved with precision for it was being picked up on TV news and broadcast from coast-to-coast on radio networks. The service was conducted by Rev. J. Murray Marshall, assistant to Dr. H. J. Ockenga who was on a six-month sabbatical leave from the church. After an invocation and greeting, Mr. Marshall introduced Dr. C. Conrad Wright, lecturer in Church History at Harvard University, who spoke on the circumstances attending the first singing of the hymn: "There are two sorts of historical events that men commemorate. Sometimes events are immediately recognized as memorable by the participants. The signing of the Declaration of Independence 181 years ago was an occasion of this kind. But other historic events are recognized as memorable only with the passing of years. Events of this second sort may be no less significant than events that are promptly recognized for what they are. And it is right that they should be brought to mind at given intervals.

"Clearly it was an occasion of this second sort that we commemorate today. The first singing of 'America' which took place in this building needed the response of multitudes of Americans to give it significance. By the time that happened, curiously enough, even the author of the hymn, Samuel Francis Smith, had forgotten exactly what year he had written it and so for generations the date traditionally celebrated has been a year too late.

"The occasion was a Fourth of July observance held in the once traditional American manner which has now become a thing of the past, destroyed by the automobile and the long holiday weekend. On Boston Common and nearby the crowds were gathered in the mood of jollity and merrymaking, the youngsters running from booth to booth buying root beer, gingersnaps and oysters, their elders seeking refreshment of a more stimulating kind. The intemperate characteristic of such celebrations was a matter of concern to many churchmen, and the festival at the Park Street Church was thought of as pointing the way to a soberer and more meaningful celebration of the great day.

"The affair was sponsored by the Boston Sabbath School Union and the program consisted of reading of the scriptures, prayer, address to the children and benediction with singing by the juvenile choir interspersed. The choir was under the direction of Lowell Mason, perhaps the most prominent church musician and composer of hymn tunes in the Boston of his day. The singing of 'America' was placed on the program just after the prayer and before the address to the children.

"The casual way in which important events sometimes come about is sug-

LEFT—Park Street Children's Choir singing "America." RIGHT—Open-air pulpit scene of observance.

CHRISTMAS SEAL promoting temperance. It may be secured for distribution at $1.00 per 200 seals from Methodist Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D. C.

gested by the fact that the author of the lines did not even know in advance that his poem was to be used. He had written it the previous February in Andover, Massachusetts, where he was a youthful student at Andover Theological Seminary, having gone there after graduation from that most distinguished of Harvard classes, the Class of 1829. He had been translating some German hymns at the instance of Mr. Lowell Mason and when he returned his translations, this original hymn accompanied them. 'I did not think,' he related long afterwards, 'I had written a national hymn and had nearly forgotten the incident until some weeks later when much to my surprise, I heard it sung at the children's celebration on the 4th of July at Park Street Church.'

"Why did this patriotic song speak so directly to Americans that it has occupied a place in their hearts that not even the official national anthem can claim? Part of the answer is that it can be sung, which is a claim not easily made for 'The Star-Spangled Banner!' But the more basic answer lies in the fact that it combines certain themes in a way that we recognize as deeply characteristic of our American culture. Liberty, the response to national scenery, the condition of the Pilgrims, and the fostering care of Almighty God which has enabled this republic in the western world to prosper in freedom—these are the motifs of the hymn and these are the things to which generations of Americans have responded."

After Mr. Marshall had acknowledged greetings from Massachusetts Senators Leverett Saltonstall and John F. Kennedy, he introduced Mr. William K. Foley, Jr., acting mayor, who brought official greetings from the city. Mr. Marshall also took note of the resolution adopted by the General Court of Massachusetts commending the observance of the day and read the proclamation by his excellency Foster Furcolo, Governor of the Commonwealth, in which he proclaimed the week of June 30 to July 6, 1957 as "125th Anniversary of 'America' Week."

Colonel William Summerfield then stepped to the wrought-iron balcony and brought greetings from the Armed Services of the United States. "When in the year 1832 the Reverend Samuel Francis Smith wrote the hymn, 'America,'" said Colonel Summerfield, "he gave future generations of Americans words of patriotic meaning which in times of national crisis were to motivate and inspire American fighting men the world over. How many of us who have served our country as members of the Armed Forces have had occasion to reflect on these meaningful words, remembering those days when as youths we stood together in small classrooms and with the sincerity of children burst forth in unrestrained if somewhat unharmonious voices to the words and music of this great American hymn. May its words never die. May they live on and on inspiring future generations of Americans with their patriotic meaning and motivating them so that they can continue the battle for this 'sweet land of liberty' in its never-ending struggle to preserve democracy and the American way of life."

The next speaker, Congressman Laurence Curtis (tenth district of Mass.), was warmly thanked for his part in jointly introducing what later became a concurrent congressional resolution commemorating the occasion. He presented to the church an enrolled copy of the resolution printed on parchment paper for the church records and then turned his attention to a telegram. It read:

"Please give my greetings to the members and friends of the Park Street Church joining in the commemoration of the 125th anniversary of the first public singing of 'America.' As you raise your voices to praise the Author of our liberty, you dedicate yourselves anew to the faith and work of our founding fathers. The holy light of freedom is preserved as each American accepts the privilege and responsibility of citizenship. Best wishes to you all. Dwight D. Eisenhower."

Mr. Curtis continued, "It is indeed a proud achievement to have in the records of a church that it has given to the nation the words of 'America.' As stated in the congressional resolution, those words have touched the life of our nation through the countless voices that have joined in singing it. It is fitting that those words should first have been sung in this church because those words have wings. They touch the hearts of people as the evangelist touches their spirits."

A telephone greeting from Dr. Ockenga was to have been next on the program but proper communications with Salzburg, Austria, could not be made. Dr. Robert Smith was then introduced to the radio audience and he addressed himself to the children present as Dr. Benjamin B. Wisner of the Old South Church had done 125 years before. He spoke as "a person of years reminding the oncoming generation of the significance of what they do." He called to memory the familiar Bible story of Joshua and the Israelites as they selected twelve stones from the Jordon River and built a monument to remind themselves and their children of the goodness and the mercy and the care of Almighty God. "It is good to remember these things," he continued, "whenever any dictator tries to ride roughshod over the freedoms of men. It is good to remember that all of our freedoms and all of our liberties are kept under God."

The service concluded with the singing of "America" by the youthful choir costumed in the period of 1832 and led by Douglas Rafter, organist of the church. The young voices rose sweetly from the steps of the old church and once again over Boston town the words rang out—

My country! 'tis of thee,
Sweet land of liberty—
Of thee I sing:
Land, where my fathers died;
Land of the pilgrim's pride;
From every mountain-side,
Let freedom ring.

. . . . .

Our father's God! to thee—
Author of liberty!
To thee we sing:
Long may our land be bright
With freedom's holy light—
Protect us by thy might,
Great God our King!

MIGHTY IMPACT FOR CHRIST

NSSA's "Twin" Convention at Los Angeles, October 9-11

By LARRY WARD

BIG, burgeoning, blase Los Angeles usually takes conventions in its gargantuan stride.

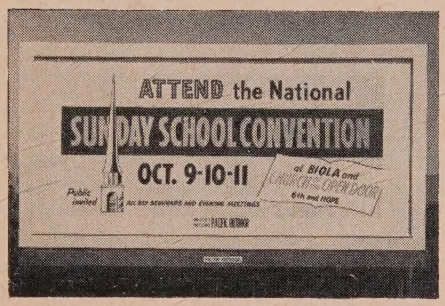
Conventions come and go; and the wide-eyed tourist with his gayly-colored badge is no novelty on the busy streets.

But this time even Los Angeles had to be impressed.

From the moment NSSA President Dr. Edward Simpson launched his providentially-timely "Five Minutes on a Satellite" to the heart-warming "Great Challenge of Our Times" delivered by the closing speaker, the Rev. Phillip Gaglardi of Kamloops, B.C., the twelfth Annual National Sunday School Convention made its impact on the western Metropolis—a decided impact for Christ.

In between, a conservatively-estimated 7,000 persons had thronged the three day sessions at the Bible Institute of Los Angeles and the Church of the Open Door. Actual registration for Workshop, Institutes and Seminars totaled well over 3,100. They came from twenty-six states, Canada and England, and from sixty-three denominations — broadest denominational coverage ever for a National Sunday School Association convention.

Dr. Simpson's keynote address not only provided a stirring instruction to the convention for the Sunday School enthusiasts themselves, but also attracted widespread attention in the Los Angeles papers. With Russia's ubiquitous satellite "Sputnik" still circling the globe and monopolizing newspaper front pages, the theme of "Five Minutes on a Satellite" — *selected weeks in advance of the convention*— showed providential timeliness. Dr. Simpson and the Rev. Mr. Gaglardi, who doubles as pastor of Calvary Temple in Kamloops, B. C. and Commissioner of Highways for British Columbia, were among over one hundred outstanding Christian leaders and Sunday School specialists on the convention agenda.



Los Angeles billboards

Other featured speakers included Dr. Bob Cook of Wheaton, Illinois; Dr. W. A. Criswell of Dallas, Texas; the Rev. Bert Webb of Springfield, Missouri; and Dr. Henrietta C. Mears of Hollywood, California. Throughout the convention, most capable leadership was provided by NSSA's Executive Secretary, Dr. Clate Risley ("Mr. Sunday School") and local chairman Cyrus N. Nelson, president of the Greater Los Angeles Sunday School Association. To name the other leaders is to attempt an impossible task. Suffice it to say that no finer slate of speakers could have been arranged.

New Features

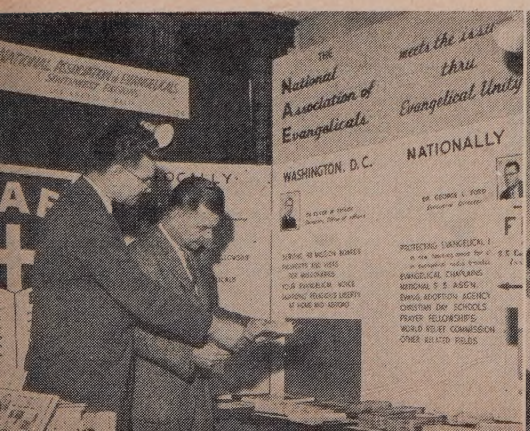
In addition to the usual eighty workshops on all phases of Sunday School teaching and administration, new items on this year's convention agenda included daily Seminars (on "inductive Bible Study") and Institutes (three-session of conferences on one topic). Another highlight was a unique "brainstorming" demonstration, featuring a panel of twelve Sunday School specialists and then expanded to include the entire convention audience. Brainstorming is a relatively new technique in group dynamics for local church Christian Education. Participants "storm" an idea with one-sentence or one-phrase ideas, all of which are combined at the end for a full, rounded presentation of the group thought on the subject under consideration.

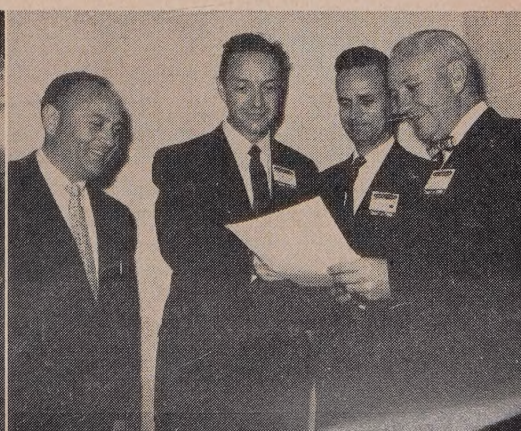
So complete was this year's program that, in addition to the facilities of BIOLA and the Church of the Open Door, sessions were held in the nearby Temple Baptist and First Methodist Churches.

Rare Bibles on Display

It wasn't a Bible conference—but the Bible was very much in evidence. The featured speakers quoted from it freely. The Seminar leaders focused

LOS ANGELES CONVENTION SCENES—Left, National Association of Evangelicals booth in Exhibit Hall; Center, Dr. Frances Simpson conducting a conference. Right, Leaders of the National Sunday School Association confer.





Los Angeles, "City of the Angels," is one of the greatest centers of evangelical strength in America

on principles of Bible study. Even the Workshop leaders, emphasizing practical teaching tools and educational techniques, turned often to the Scriptures to illustrate and substantiate their instruction.

And, to give the Word of God even more of its appropriate prominence, the convention featured a special exhibit of rare Bibles.

Brought to Los Angeles by the Rev. Don Cleveland Norman of Chicago, Religion Editor for the *American People's Encyclopedia,* the exhibit included two leaves (comprising the book of Malachi) of the famed Gutenberg Bible; a complete facsimile Gutenberg; the first printed Bible in octavo form (1491); the first complete Bible printed in English, the Coverdale of 1535; the first Bible in English in America, the Aitken of 1782; the first translation of the Bible in America, the Eliot (2nd edition, 1685), and a rare Latin manuscript Bible, dated between 1280-1320 A.D.

During the past two summers, Mr. Norman traveled in fifteen European countries gathering material for a book on the Gutenberg Bible. His exhibit in Los Angeles attracted great attention, including an appearance on Art Linkletter's coast-to-coast television "House Party."

Music Plays Important Part

The spiritual value of the convention was heightened throughout by what veteran NSSA conventioners enthusiastically described as "the greatest ever" musical emphasis.

Musical Program chairman was James G. Boersma, staff arranger for Rodeheaver Hall Mack and Minister of Music at the famed Angelus Temple in Los Angeles. Among the outstanding Gospel musicians he had secured for the Sunday School convention were:

Bill Carle, one of the country's foremost Christian Bassos. . . concert violinist John Cuneo, formerly concertmaster at the La Scala Opera Orchestra in Milan under the direction of Toscanini, and also concertmaster of the Chicago Symphony for four years . . . Master Paul Luscher, twelve-year-old solist from Phoenix, Arizona, whose silvery voice thrilled the convention audience . . . Mrs. Margaret Pucek, for seven years on the radio and music staff of Trinity Methodist Church in Los Angeles and now soloist at the First Methodist Church of Santa Ana, California . . . the World Vision Quartet, heard coast to coast on the World Vision radio program, and who have traveled throughout the world with Dr. Bob Pierce as "musical missionaries" . . .

And the outstanding list goes on and on: Soloist Beth Farnum, from "The Old Fashioned Revival Hour" and Wilbur Nelson's "Morning Chapel Hour" . . . Ten-year-old Linda Thornton, whose vibrant voice thrilled every listener . . . Art Jaisle of Gospel Light Press, another favorite Gospel soloist . . . Joseph Bellesi and Helene Landrum, who for many years have appeared in leading roles in sacred oratorios . . . and a splendid children's choir under the direction of Mrs. Dorothy Rains of the San Gabriel Union Church.

THE CHILDREN'S CHOIR at the Los Angeles Convention was led by Mrs. Dorothy Rains and was warmly welcomed by the large audiences.

Equally outstanding organists combined their dedicated talents with those listed above. They included, among others, Loren Whitney, Charles Magnuson, Linnie Olson, Marjorie Scoville Styles, Henry Wholey, Gordon Hooker and William Reynolds—all well known in Gospel music circles across the country as well as in Southern California.

A delegate from Montana summed up the feeling of many: "The music alone would have been worth the trip!"

A Job Well Done

The local leaders of the convention, who included many of Southern California's outstanding evangelical leaders, lauded the help and cooperation of the officers and staff of the national association. And the NSSA leaders were unstinting in their praise of the local committee's obviously careful and prayerful planning, preparation and promotion.

It was more than a "mutual admiration" society. Here was a job well done—for Christ, for His Church, for the Sunday School in this its great hour of opportunity.

And the Californians, their work successfully completed, turned now to join with others all across the land in the prayer that the twin convention in Grand Rapids, Michigan (October 30-November 1) would be just as big . . . just as successful . . . above all just as evidently blessed and used by God.

The national conventions of the NSSA are now the largest and most effective Sunday School gatherings in America. It is impossible to measure the influence they have in "Revitalizing American Sunday Schools," and the end is not yet.

Action Editorial

James DeForest Murch

Mood for Thanksgiving

▪ THANKSGIVING DAY will be a blessed event in the life of America if Americans have the mood for it.

The mood for Thanksgiving finds its ground in God Himself. It is born in a deep conviction that every good and perfect gift man enjoys comes down from the Father Above. It is independent of circumstances. It goes beneath the surface of life and founds itself on the Eternal Rock.

Thanksgiving cannot be grounded in selfishness. If all we think of on Thanksgiving Day is our balance in the bank, our houses and lands, our health and welfare, our job, our standing in the community, our personal accomplishments—we are not in the mood. Of course we should be grateful for every blessing, but if we must have favorable exterior material conditions as the basis of thanking God, such gratitude is the very essence of selfishness.

When America goes to Church on Thanksgiving Day this year it may be only a few months away from atomic war by unleashed inter-continental ballistic missiles. Our boasted prosperity could well be dust and ashes and our national glory "one with Nineveh and Tyre."

It is well that we discover the undying mood of Thanksgiving which begins with thanking God for God and the life eternal He has vouchsafed to us through the atoning sacrifice of His Son Jesus Christ. There is nothing in the world for which we can be more grateful.

So let us thank God for God and have a great Thanksgiving.

The Red China Issue

▪ HARDLY A DAY passes that we do not see in print a plea of some liberal religious leader for the recognition of Red China.

These advocates of peace and goodwill have a strange blind spot in their thinking when it comes to such facts as: (1) The unprecedented blood purge which made the Chinese Communist Party the oppressor of 600,000,000 people. (2) The Party's war with the United Nations over Korea. (3) Its rape of Korea and Indochina. (4) Its subversive activities in the Philippines, Malaya and other Far Eastern lands. (5) Its hostility to Christian missions and all religion which cannot be controlled by the State. (6) Its violation of the persons of American citizens in defiance of the elementary code of international decency. Have these liberals become so latitudinarian in their philosophy that they have no sense of righteousness or justice?

Let us consider for a moment what some of the consequences of the recognition of Red China would be: (1) The liberty-loving Chinese of the mainland would feel that their hopes for future freedom were lost. (2) The millions of Chinese in America and other lands would feel that their dreams of a Free China were in vain. (3) The death knell of the Republic of China in Formosa would be sounded. (4) The free Asian governments of the Pacific and Southeast Asia would realize that they no longer had any protection against Communist infiltration and eventual control. (5) Christian missions in the Orient would find every door of opportunity closed to the preaching of the unadulterated Gospel of Christ and the conversion of sinners.

Should Red China become a member of the United Nations it would be entitled to a permanent seat and "veto power" in Security Council. Should a regime which has promoted five foreign or civil wars, has itself fought the United Nations and has defied the United Nations' decision to reunify the Korean people be depended upon to "maintain international peace and security"? In fact, just the opposite would be true. Communist Russia, with veto power, already severely limits the ability of the UN to serve its intended purposes. Permit Red China to become a permanent, veto-wielding power in the Security Council, and you would implant within the UN the seeds of its own destruction. Not only so, but the balance of world power would inevitably swing to the Communist Internationale.

Do these American gentlemen of light and leading, who wield such a tremendous influence in the Commission of the Churches on International Affairs, the joint agent of the World Council of Churches and the International Missionary Council, want to deliver us into the hands of the antichrist? Undoubtedly they would deny any such intent. Then, let them show by their tempers, their pronouncements and their conduct with respect to Red China that they are on the side of righteousness and justice without which true peace can never be achieved.

Time for Action

▪ THERE IS no such thing as an *inactive* Christian.

The Christian's life begins in a "new birth." Immediately there are evidences of that life. He *breathes* the atmosphere of heaven. He *cries* to God in prayer. He *feeds* on the sincere milk of the Word. He begins to *do* the will of God.

The New Testament writers describe the Christian life in terms of Christian action. The Christian is to "*love* the brethren," to "*eschew* evil," to "*do* good," to "*seek* peace," "*redeem* the time," "*add* to faith," "*distribute* to the poor," "*help* the weak," "*go*," "*teach*" and so on.

Exercise of our spiritual powers is necessary for our growth and well-being. If a man puts a bandage around his eyes so that no light can be seen and keeps it there for years, eventually the optic nerves will atrophy and he will never see again. The fakirs of India sometimes refuse to use an arm over a period of years. Eventually it becomes incapable of movement. So it is that if Christians refuse or neglect to use their God-given powers, they lose them.

Lethargy and sluggishness in Christians are the bane of the average church today. They are the evidences of a lack of spiritual vitality within. That is why the churches are in constant need of revival. Revival-less churches may have long membership rolls, but they constitute little more than a parade of dry bones.

The time has come to pray down a great awakening in the churches—a quickening in the "valley of dry bones." When the power of the Spirit of God begins to move in the hearts of men there is consequent Christian action in their life and conduct. Only by revival shall the churches march forth like a mighty army to do the work to which God has called us in these crucial days.

Decisions on Obscenity

Two court decisions involving obscene publications are a source of encouragement to postal officials. For many years the Post Office has been kept from effective counteraction to the obscenity problem, even in cases where the mails were being used to promote the materials involved. The two recent decisions, if they are allowed to stand, will strengthen the hand of the Post Office in dealing with this problem.

In a 4-3 decision the U. S. Circuit Court of Appeals reversed a New Jersey court in the Sunshine and Health case. The lower court had held that a Post Office requirement to submit copies of the nudist magazine for inspection before delivering it in the mails constituted "prior restraint." The Court of Appeals disagreed. It viewed the publications in question as obscenity and ruled that the action of the Post Office Department was justified.

It seems probable that this case will be appealed to the Supreme Court. However, observers in Washington doubted the Supreme Court would reverse the action of the Court of Appeals.

In a case involving the Cadillac Publishing Co., a judge in the District of Columbia upheld action of the Post Office Department against advertisements of obscene books. The advertisements had appeared in a number of "men's magazines." The nature of the book offered by the advertisement was set aside so that the decision rested on the nature of the advertising. The Post Office had maintained that the advertising itself appealed to "prurient interest." Earlier in the year the Supreme Court handed down a test for obscenity: "whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

"Opus Dei" in Spain

The subsurface machinations of a Catholic group in Spain called "Opus Dei" (Work for God) has drawn interesting and uninhibited comment from a "liberal" Spanish student who served as a leading spirit in the student movement of opposition to the Franco regime. The student, Miguel Sanchez-Mazas, is now in voluntary exile and living in Switzerland. His article appears in a recent issue of *Iberica,* which is published in New York and is dedicated to the "free Spain of the future."

Sanchez-Mazas characterizes Opus Dei as a group which "lives and flourishes beneath the surface of the earth" but which is "dazed and blinded when discovered and forced into the open."

Opus Dei was founded in 1928 by a wealthy priest, Jose Maria Escriva de Balaguer. Although it was founded in Spain, it is now directed by the founder from Rome. According to one reliable source there are branches of the organization in the United States. The group is expected to be active politically after the Franco regime has run its course. At present it professes inactivity in the political field. However, according to Sanchez-Mazas, it now openly occupies some of the key political offices. He contends that Franco

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relied on Opus Dei to prop up his sagging dictatorial-oligarchal system during the crisis last February.

Although the group is allegedly concerned with spiritual and educational matters the Spanish people are beginning to see its objectives: "Absolute control of the press, of high political offices, of the boards of directors of big companies, of University faculties (by applying pressure on the examination boards that pass on competitive candidates for professorial chairs), in a word, the pursuit of all that is signified by 'worldly power,' so remote from the Franciscanism which it would feign."

"Its members infiltrate everywhere and back each other under every circumstance; they intrigue night and day against freedom, harmony and well-being of the Spanish people by means of secret denunciations, olympic condemnations and strange financial and political maneuvers," Sanchez-Mazas says.

"All of these sinister activities are but part of a preparation for an attempt at absolute government by an inquisitorial clique operating under the mantle of piety and charity, which, if it is permitted to triumph, would succeed in stifling for a long time to come the few hopes still harbored by the Spanish people of recovering a little freedom, of achieving more equitable conditions of life, when the present regime has ended."

"The society's members circulate in Spain and elsewhere as laymen, regardless of their religious vows. They have sumptuous Residences everywhere; they are exempt from taxation in our 'Catholic' Spain; they travel in luxurious automobiles, eat in the best restaurants, call financiers, industrialists, landowners and cabinet ministers (when they have not attained that office themselves) by their first names; they are 'canonically' absolved for their abuses in return for a strong and loyal support of their organization, and then they hypocritically beat their breasts."

Sanchez-Mazas goes on to point out that a Catholic student publication was suspended for printing an editorial which included the following paragraph:

"More effectively than through strict vigilance the communist danger can be combatted through respecting to the utmost the rights of the individual, by their nature consubstantial and hence derived from God. No State that prides itself on acting in legal ways, with justice and in a Christian spirit can overlook these rights."

In closing he questions why the Catholic Church will continue to tolerate Opus Dei. "Does our church prefer to go on condoning by its silence the spirit of the 'Crusades of Extermination,' discrimination between Spaniards, the trampling of the most fundamental human rights proclaimed not only by the Charter of the United Nations but by the Holy Pontiffs themselves?"

Spanish Catholicism

Another article published by *Iberica* (see above) indicates that there is a growing spirit of dissatisfaction among some priests and Catholic laymen in Spain. The material quoted is from a report which was to have been submitted at a Congress of Secular Apostleship which was to be held last November. The meeting was indefinitely postponed.

"The remarks that follow have been written by a group of Catholics who, while as averse to any undisciplined revolt as to any unpremeditated act, are honorably attempting to open a mental pathway into the complex social and religious situation of our country.

"The point of departure of our reflections is the religious situation of Spanish society as it reveals itself to any fairly careful examination. . . . We find ourselves confronted by nothing less than a society which is called Catholic but which defines itself more distinctly every day by its emptiness of Catholicism.

"On a popular level this de-Christianization takes the form of a religious indifference which has been a veritable apostasy among the working classes for over 30 years; among our peasants it is amounting more and more to a massive abandonment (of religious practice) through negligence and ignorance. Only the official recognition, requirement, even, of baptism and marriage ceremonies gives an incalculable number of these Spaniards the aspect of an external adherence to religious life.

"In the bourgeoisie, proof (of de-Christianization) resides in its irresponsibility and frivolity; in its dedication, without religious depth or consistency, to the inane and inelegant enjoyment of the present immobility; in its utter lack of any noble solicitude for social justice and betterment of the people; in its unjustified and insulting luxury; in its immorality, and proportionate increase of hypocrisy; in its atrocious egoism."

NATO Chaplains Visit

Navy chaplains from the eleven North Atlantic Treaty countries paid a visit to the White House while in Washington for a conference. They were welcomed by President Eisenhower, who told the group that the alliance of Western nations is protecting "spiritual values" and not merely property and lives. "It's a way of life in which we believe, based on the brotherhood of man," he said. "We have got to use everything, including all of you people, our religious leaders, to bind ourselves closer together during these dangerous times."

Evangelical Newsfront

RNS AND E/P REPORTS

United Action

City Planners Hear the Evangelical Viewpoint

WHEATON, Ill. — The evangelical viewpoint was presented at workshop sessions of the American Institute of Planners' annual convention which was held in Chicago on October 14 and 15. NAE representatives attending were Executive Director George L. Ford, Dr. Jared Gerig, chairman of the NAE church extension commission, Dr. Neil Winegarden and Rev. Joseph Kimbel, members of the church extension commission, and Rev. Robert E. Swanson, executive assistant.

Some major points of disagreement between churchmen on the matter of church-planner relationships were discussed. Dr. John Shoppe of the United Church of Christ contended planners could not, because of the principle of separation of church and state, involve themselves with specific churches in planning. He cited a development area in Philadelphia that was able to include all religious bodies—from major denominations to storefront churches—in a satisfactory arrangement whereby planners dealt only with the comity commission of the local council of churches. Detroit was presented by Rev. R. E. Sain of the Detroit Council of Churches as a city where cooperation on the part of all churches, liberal and evangelical, had prevailed in church planning in new projects.

Presenting the NAE viewpoint, Dr. George Ford noted that planners would have just as much difficulty in dealing with councils of churches that were not truly representative of all Protestantism as they would in dealing with individual churches in the planning of church sites for new or redeveloped areas. He mentioned Washington, D.C. as a case in point where planners worked with the local council only and thereby excluded churches not belonging to the council. The Washington matter was acknowledged by planner Wilfred Eggerding, a Lutheran layman, as a good example of illegal action on the part of planners in dealing with an unrepresentative church body in planning church sites and selecting churches for these sites.

Education

Grace Bible Institute In Spiritual Life Meet

OMAHA, Nebr.—Grace Bible Institute, located here, sponsored a Spiritual Life Conference early in November. The sessions, which convened in the newly-dedicated Grace Chapel, were held both mornings and evenings.

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Paralleling the regular conferences were many related activities. Grace Fellowship Day included a premiere appearance of the 1957-58 Grace Chorale, messages by the regular conference speakers, a meeting of the Grace Alumni and a banquet for the Grace Advisory Life Conference. On this day the school was challenged to raise $20,000 to be used for a new station wagon, the organ fund, and the operating budget. A special Victory Rally was the climactic service of the week.

Conference speakers included Rev. J. A. Peterson, whose subject was "The Christian and Temptation"; Rev. L. R. Amstutz, "Jeremiah, the Man of Destiny"; Dr. Merrill F. Unger, "The Ministry of the Holy Spirit," and Dr. Merrill C. Tenney, "Foundations of Christian Experience."

International Students Aids Foreign Visitors

WASHINGTON, D. C.—More than 75,000 foreign visitors are temporarily residing in the United States, according to statistics compiled by International Students, Inc.

These visitors, all destined to be leaders of their 137 respective countries, come for a period of from three months to four years to learn first hand about America. Then they return to put their knowledge into practice.

More foreign visitors are here this year than ever before. Their number has increased by an average of about 15% every year for the past 10 years according to annual surveys made by the Institute of International Education, a New York agency that processes scholarships for overseas students.

The Institute's survey for the 1956-57 school year revealed that there were 48,560 foreign students, faculty members and physicians studying at 2,531 colleges, universities and hospitals throughout the United States.

UEA CORRESPONDENCE

In addition to those regularly enrolled in institutions, an additional 10,000 overseas visitors have come to America as trainees in agriculture, commerce, government and industry. They are sponsored by a variety of agencies such as the International Cooperation Administration, Ford Foundation, United Nations, International Monetary Fund and World Health Organization.

More than 4,000 Christian families throughout the United States and Canada are now devoting some of their time to help win foreign students to Christ.

Thus average American families in small towns or isolated rural areas are using their homes as foreign mission stations. They cooperate with the "bridge the gap" program of International Students, Inc. through the headquarters in Washington and branch offices in San Francisco, Chicago, Boston, New York and Philadelphia. ISI staff have contact with thousands of students representing every country in the world.

Moody Prepares for 52nd Founder's Week

CHICAGO.—Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary, will be one of the featured speakers for Moody Bible Institute's 52nd annual Founder's Week conference. It will be held in Chicago next February 3 to 9.

Among the other special speakers for the week are Dr. J. Vernon McGee, pastor of the Church of the Open Door, Los Angeles, California; Rev. Theodore H. Epp, director of the Back to the Bible Broadcast, Lincoln, Nebraska, and Dr. Frank C. Torrey, pastor of Calvary Independent Church, Lancaster, Pennsylvania.

Conservative Baptist Seminary Opens Year

MINNEAPOLIS, Minn. — Central Conservative Baptist Theological Seminary opens its second year with a registration of thirty-seven students.

According to Dr. Richard V. Clearwaters, president, the school is offering the usual three years theological training leading to Bachelor of Divinity and Bachelor of Theology degrees, and is also serving pastors of the local area who enroll for refresher courses. He pointed out that new students this year come from well-scattered points of the entire United States.

The Seminary serves particularly the Central Region of the Conservative Baptist movement. The Dean is Warren Vanhetloo and the Registrar Paul L. Kaufman.

Radio-TV

"This Is the Life" Marks Anniversary

NEW YORK—The program of Christian television ministry that "wouldn't last" observed its fifth anniversary in late October, introducing a new, 6th series of TV films. "This Is the Life," nationally known as literally the "world's most televised program," signalized the event by presenting symbolic "Fifth Birthday" cakes to its cooperating television stations across the country.

In their cities, approximately 275 U. S. TV stations received cakes from a five-year-old child and a pastor of the program-sponsoring Lutheran Church-Missouri Synod. The presentations, during the Anniversary Week were in recognition of each station's contribution to spiritual life in telecasting the series as a public service.

"Five years ago, in October, 1952, 'This Is the Life' went on TV, pioneering the idea of modern-day drama in religious television," states Melvin F. Schlake, executive secretary for the program. "With the few USA television areas then limited by the 'TV freeze,' he says, some experts predicted the series would never last."

"Today 'This Is The Life' is available to 99% of the nation's TV homes," he points out, "making it literally the world's most televised program, as revealed in *Saturday Evening Post, Look* and other national publications. Expert estimates indicate a weekly audience of ten million viewers," Schlake observes, "and an average of 3,000 letters a week are received at the St. Louis Mo. headquarters."

Pastor Herman W. Gockel, religious director of the series throughout its five-year history of success, views these letters and TV industry statistics as only a surface indication of the program's deeper, unmeasurable spiritual results."

Evangelical Missions Portrayed on Television

BALLSTON SPA, N. Y.—The work of evangelical missions in Ecuador and Peru was given wide publicity when some 40,000,000 television viewers saw and heard of it on the program "This Is Your Life." The person honored was Rachel Saint of Wycliffe Bible Translators—sister of the late Nate Saint who, with four other missionaries, was murdered by the Auca Indians in Ecuador.

Along with Miss Saint appeared Dayuma, an escaped Auca Indian girl who aids Miss Saint in learning words of the Auca Indians; also Chief Tarari who four years ago was a savage headhunter in the jungles of Peru. He has turned from his pagan religion and is helping to lead his people to know the Christian religion and way of life.

Lutheran Hour to Have Maier Memorial Studio

ST. LOUIS, Mo. — The Lutheran Hour will soon have its own chapel-recording studio. It will be erected as a memorial to the program's founder and first speaker, the late Rev. Dr. Walter A. Maier.

The action was taken by the board of governors of the Lutheran Laymen's League, sponsors of the world-wide Gospel broadcast, and was endorsed by 150 LLL district executives meeting in St. Louis recently for the League's third annual Leaders' Conference.

The Maier memorial room is included in plans for a new $400,000 LLL headquarters building. Final building plan revisions are now being made. Construction at 2200 Hampton Ave. in St. Louis is expected to begin early in 1958.

The chapel-recording studio will be constructed and furnished with funds gathered in a memorial collection shortly after Dr. Maier's death in 1950.

BIOLA Bible College Sponsors Radio Class

LOS ANGELES—Because of an ever growing number of missionary radio stations around the world, as well as increased broadcasting facilities in this country operated by Christian business men, the Bible Institute of Los Angeles, Inc. has announced a new course for its curriculum in Gospel Broadcasting. This course is designed to acquaint the students with a broad understanding of the field, and will be instructed by leaders in several aspects of the work.

The class led by Al Sanders, BIOLA radio director, will include lectures and discussions by Rev. Robert Bowman, director of Far East Broadcasting Company—"Missionary Broadcasting"; Robert Murray, director of Engineering, Mutual Broadcasting System—"Microphones and Their Uses"; Bill Kirkpatrick, director of Western Recorders—"Editing the Tape"; Art Gilmore, radio and television announcer—"Good Radio Speaking;" John Fryer, creator of "Do You Trust Your Wife?" and Dick Ross, president "World Wide Productions" — Creative Writing"; Ralph Carmichael, Sacred Recording artist—"Gospel Music for Radio"; Rev. Wilbur Nelson, director "Morning Chapel Hour"—"Program Formats"; Van C. Newkirk, director of broadcasting advertising—"Placement of Programs"; Theodore Heinrichs, manager KWSO, Wasco, California—"The Typical Christian Station."

The class will include tours through the studios of the Mutual Don Lee Broadcasting System and CBS Television City." The second semester of study will primarily emphasize workshop production utilizing BIOLA's radio studios and equipment for instruction and participation.

Baptist Radio-TV Reorganizes Staff

FORT WORTH.—(BP)—The Southern Baptist Radio and Television Commission here has announced a reorganized staff set up and plans for enlarging its field of service.

Director Paul M. Stevens said the staff reorganization follows the pattern which other Southern Baptist Convention agencies have used in reorganizing their staffs in recent years.

The executive committee of the Commission has approved the reorganization and much of it has already been accomplished, according to Stevens.

Still to be filled is the position of television consultant, who will be one of four staff officers in the revised staff arrangement. Other staff officers are Clarence Duncan, associate director of the Commission who is in charge of promotion and publicity; Radio Consultant Ted Lott, and a new member of the Commission staff in charge of personnel, Carlyle Hayes.

The new organization pattern includes nine departments. Heads of these departments will be responsible directly to Stevens, the Commission reported. The four staff officers will work with department heads only in advisory roles.

Hayes joined the staff of the Commission July 15. In addition to his staff office, he heads the department of accounting and control. Before coming to the Commission, Hayes was in the auditing department of a national grocery chain in Jacksonville, Fla.

The heads of the eight other departments: promotion and publicity, Duncan; publications (including being editor of the *Beam,* Commission magazine), Alvin Shackelford; shop and work expediting, Bill Dooley; radio and television distribution, Jerry Pillow; agency and radio-TV station relations, James Johns; radio production, Lott; letter answering service, Miss Gaye Holcomb; and TV production, unfilled.

Missionary-Radio Projects Launched

TALCOTTVILLE, Conn.—Information from World Radio Missionary Fellowship, with headquarters here, indicates that a number of projects are under way for new missionary-radio outlets.

Contracts have been signed for land near Pusan, Korea, just at the edge of the ocean. Although the immediate task is programs for Korea, the long-range plan is for powerful transmitters to send the Gospel to Japan and China. The station hopes to be on the air by Christmas.

Denali Broadcasters, Inc., is planning to reach one of the most "unreachable" areas in the world—Siberia—with a powerful short wave station and to broadcast to Alaska with one or more low-powered stations. Problems which must be surmounted are: (1) Technical—the Aurora Borealis sometimes kills long-distance waves; iron curtain stations may hinder broadcasting to Russia. (2) Legal—the U. S. Government must be persuaded that the station will be serving the country in a special way. (3) Financial—the Federal Communications Commission requires proof of financial ability to build and operate the stations.

Other missioiary-radio plans are being launched: Latin America Mission is considering a station in Managua, Nicaragua. Conservative Baptist Home Mission Society has plans for a station in Honduras. Covenant Mission is exploring the possibilities of a missionary radio station in Alaska. RAVEMCCO (Radio, Audio-Visual Education Mass Communication Committee) reports a radio and television studio under construction in Brazil and that negotiations are under way for a station in the Middle East. The Evangelical Alliance Mission is seeking permission to broadcast the Gospel to the ABC islands (Aruba, Bonaire, Curacao) of the Netherlands Antilles.

evangelism

San Francisco Churchmen Prepare for Graham Meet

SAN FRANCISCO.—A group of churchmen took the first formal steps to prepare for evangelist Billy Graham's Bay Area Crusade, scheduled to open next April.

They filed articles of incorporation with the County Clerk for the Billy Graham San Francisco Bay Cities Crusade Inc., a non-profit organization to assist in the evangelist's six-week crusade.

The three original directors of the corporation are Dr. W. Earle Smith, executive secretary of the Bay Cities Baptist Union; Dr. Carl G. Howie, pastor of Calvary Presbyterian church here; and Samuel W. Wicklow, San Francisco attorney.

Graham Caribbean Crusade Plan Ready

SAN JOSE, Costa Rica—As a preparatory measure to Billy Graham's coming Caribbean Crusade, prayer campaigns are being organized in all Latin American countries, according to an announcement made by the Coordinating Office in San Jose. Graham's team will visit the Caribbean area during the first weeks of 1958, conducting mass meetings in Jamaica, Puerto Rico, Barbados, Trinidad, and in several of the Spanish-speaking republics.

The prayer campaign, scheduled to begin seven weeks ahead of the evangelistic effort, includes the formation of prayer groups or cells, which will gather in Christian homes during weekdays, Tuesday to Friday. "Prayer chains" in each district will also be organized, and the holding of prayer vigils and meetings in churches.

Besides a prayer bulletin to be sent weekly to all the cells, the Coordinating Office is planning a series of radio programs in cooperation with local Crusade Committees.

Anyone interested in obtaining information or receiving the bulletins and publications related to Dr. Graham's Caribbean Crusade should correspond with the Coordinating Office, Box 1307, San Jose, Costa Rica.

inter-church

Michigan Professor Heads Anti-Merger Congregations

HARTFORD, Conn. — (RNS) — George B. Bohman of Royal Oaks, Mich., a professor at Wayne University in Detroit, was elected moderator of the National Association of Congregational Christian Churches at a three-day conference here (*Action*, November 1).

The group opposes the merger of the Congregational Christian Churches and the Evangelical and Reformed Church. The two denominations merged last June to form the United Church of Christ.

Dr. Henry David Gray, minister of South church here, was named vice-moderator. The Rev. Ward K. Klopp of Saginaw, Mich., was elected secretary and Paul R. Biggs of Oregon City, Ore., treasurer.

Dr. Daniel A. Poling of Philadelphia, editor of the *Christian Herald*, and Rep. Walter H. Judd, Republican of Minnesota, addressed the 213 delegates from 80 churches in various parts of the country. Both backed the association's efforts.

Rep. Judd said that the "strength and effectiveness of our Christian witness do not come from organic union." He maintained that the Congregational Christian—E & R merger would "create at least as much dissension as it will cure."

Dr. Poling said "the unity we seek and should seek is the unity of Christ's prayer . . . the unity that has brought together bodies of common history, of like policy and program."

"It is the unity that has set up moral and civic, educational, medical and evangelistic projects across the world," he said, "the sublime unity that has brought our churches and our churchmen together in fellowship and service, in a demonstration of the Passion of Christ—that we should be indeed one."

He told the delegates that "in what you now engage under the compulsion of a conscience that will not rest, you serve no selfish cause, you have no illusions of grandeur. You go forward with love for all your brethren. . ."

West Point Cadets Get Scriptures at Ceremony

NEW YORK.—(E/P)—At the U. S. Military Academy at West Point, New York, 503 cadets were presented with copies of the Holy Bible. The ceremony held in the West Point Cadet Chapel, was sponsored by the American Tract Society of New York City.

Dr. Frank E. Gaebelein, president of the Society, delivered the sermon. He said: "The Bible is about history and morality, about human nature and sin. It tells not only about the past but also the future, about heaven and hell. It is about God and His greatness and righteousness, His justice and His love, and what He requires of us men. But, when we come to the more particular question, What is the Bible all about? there is just one chief answer. It is this: above everything else, the Bible is all about Jesus Christ. In the deepest and most living way, its purpose is to tell us about Him who is 'the way, the truth and the life'."

Each cadet in the incoming class of the Academy received one of the Bibles with his name inscribed in gold on the cover and a photograph of the Cadet Chapel on the frontispiece.

Bible Ceremonies At White House

WASHINGTON, D. C.—In ceremonies at the White House, the American Bible Society on October 15 marked the successful distribution of a half-billion volumes of Scriptures since its founding in 1816.

Dr. James Z. Nettinga, the Society's secretary for encouragement of use of the Bible, presented to President Eisenhower the 500,000,001 volume, symbolic of the start of the second half-billion.

The Society conducts its work in

LATE NEWS AT PRESS TIME

● GRAND RAPIDS, Michigan entertained the second NSSA "Twin" Convention October 30-November 1 with a total registration of nearly 4,000. Mayor Paul Goebel proclaimed "Sunday School Week" for Grand Rapids. Complete report in next issue. Los Angeles registered 3,500.

● EVANGELICAL STUDENTS will gather in Washington, D. C., for their annual seminar in Government services, February 12-15. Arrangements have been made for the event through the NAE Office of Public Affairs. Headquarters will be set up in the Raleigh Hotel.

● SOUTHERN BAPTIST colleges and schools reached a total net enrollment of 46,235 this year. Six seminaries enrolled 5,118; twenty-one Junior colleges, 7,604; thirty senior colleges and universities, 30,830; twelve academies, 2,683.

● DR. CORNELIUS HAGGARD, president of Azusa Bible College, Azusa, Calif., was elected president of the Accrediting Association of Bible Institutes and Bible Colleges, at the 11th anual meeting in Chicago, October 23-25.

● EVANGELICAL CHURCHES led all others in the USA in per capita giving for the past fiscal year. For the first time in history total giving by churches in the United States has passed the two billion dollar mark; contributions for all purposes totaling $2,041,908,161. Of this total $1,655,039,930 was for local congregational expenses. Benevolences —including foreign and home missions and overseas relief, totaled $386,868,231. The average per member giving showed a new high of $56.74 compared to $52.88 last year.

The twelve highest ranking churches in per-member gifts for all purposes were as follows:

1. Seventh-day Adventist	$202.02
2. Wesleyan Methodist	197.43
3. Evangelical Free Church	165.00
4. Free Methodist Church	151.23
5. Evangelical Mennonite Conference	144.65
6. Friends, Ohio Yearly Meeting	142.08
7. Mission Covenant Church	141.09
8. Brethren in Christ	133.08
9. Church of the Nazarene	129.94
10. Orthodox Presbyterian	126.89
11. Church of God (Anderson, Ind.)	109.92
12. United Brethren in Christ	100.84

● CHURCHES OF CHRIST in the USA may be permitted to send evangelists to Russia for the establishment of congregations. Four representatives are now in Russia making surveys and consulting with government officials.

more than 60 countries and distributes the Scriptures in nearly 200 languages. Frequently, a translation of the Bible, or some part of it, is the first written form of a language.

Of the first half-billion volumes distributed, approximately 51 per cent were distributed in this country and the remaining 49 per cent abroad.

Although the distribution of Scriptures by the Society has mounted steadily each year from 6,410 volumes in its first year to 15,170,058 in 1956, the distribution is lagging far behind the world birthrate. The Society and its 23 affiliated societies around the world annually distribute a smaller number of volumes of the Scriptures than the increase in the world birthrate. Many of these volumes contain only one book or Gospel. In terms of the distribution of whole Bibles and Testaments, the total is barely one-fifth of the world's annual increase in population.

Labor Leaders Join In NCC Observance

NEW YORK.—The tenth anniversary of the National Council of Churches' Department of the Church and Economic Life was observed here recently.

Prominent labor union leaders and churchmen were present including Mayor Charles P. Taft of Cincinnati; Ed Cushman of Detroit's American Motors; Al Whitehouse, executive secretary of the Industrial Union Department, AFL-CIO; Dr. Franklin Clark Fry, head of the World Council of Churches; Dr. Edwin G. Nourse, noted economist; and Dr. Arthur Flemming, former Defense Mobilization director and president of Ohio Wesleyan University.

Ten years ago, on October 2, 1947, the Department was first organized in Philadelphia. Four labor leaders were at the first meeting, becoming charter members of the group and continuously serving on its board for the past decade—Al Whitehouse, Boris Shishkin, Nelson Cruikshank, and Walter Reuther. Present board members include also George Harrison, John Ramsey, Tilford Dudley, Victor Reuther, George Guernsey, and Ellis Van Riper.

The greetings of labor were presented by Mr. Whitehouse, who stressed that "Church and labor have a great deal in common." "Basically," he said, "the American labor movement draws its philosophy and purpose out of the brotherhood of man and the fatherhood of God. The trade union movement was founded on these principles, to uplift the oppressed and downtrodden. The real trade unionist understands that man does not live by bread alone."

Youth

Coronet Features Youth for Christ

NEW YORK CITY—*Coronet* magazine recently featured in its columns an article telling how "an organization known as Youth for Christ is helping to solve the nation's juvenile delinquency problem."

Called "God's Teenage Commandos: An Answer to Juvenile Delinquency," the article stated that YFC, in its thirteen years of existence, has reached more than one-fourth of the country's entire high school population. Continuing, it stated: "Pupils carrying Bibles to school, football teams holding prayer meetings and hoodlums turning into missionaries are only some of the amazing results attributed to the Youth for Christ endeavors. Based on the idea that teenagers can have more fun and gain more satisfaction out of living by Christian principles than hoodlum codes, Youth for Christ is inspiring a dynamic resurgence of religion among United States high school students."

Christian Endeavor Citizenship Contest

COLUMBUS, O.—Cash prizes totaling $1,000 and two all-expense trips to New York City will be given to winners of the International Society of Christian Endeavor's seventh annual Christian Citizenship Award Contest, it was announced here by Robert C. Ross, director of citizenship.

For the first time youths in the United States will write "A Letter to My Editor," instead of "A Letter to My Congressman," as they have in the past. Canadian entrants will write "A Letter to My Member of Parliament" as usual.

Winners will be determined on the merits of 1,000-word letters on the general subject of "I Speak for Christian Citizenship."

The recipients of the $200 first prize in each of two divisions will get the free trips to New York where they will attend the Christian Endeavor's Citizenship Convocation, July 4-6.

The divisions are for young people in elementary or high school as of Feb. 3 and for those out of high school but who have not reached their 25th birthday by that date.

Mr. Ross said the contest is aimed at "challenging youth to be good citizens and to interest them in combatting the evils of Communism, narcotics, the liquor traffic, gambling and prejudice."

Second prizes of $100 in cash, third prizes of $50, and six runner-up prizes of $25 will be awarded in each division.

Sunday School

Assemblies of God Are Tenth in Sunday Schools

SPRINGFIELD, Mo.—Statistics released in the 1958 *Yearbook of American* Churches indicate the Assemblies of God as the 10th ranking denomination in the USA in Sunday School enrollment.

The Yearbook also placed the denomination eighth in number of ministers, ninth in churches, 28th in church membership, seventh in Sunday School workers and teachers, and eighth in number of Sunday Schools. The Assemblies of God is the fifth largest missionary denomination in the world and stands first in number of foreign Bible Schools.

Growth of the Assemblies of God can be credited to an active home missions and Sunday School program, according to officials of the international headquarters. The denomination has averaged opening more than one church a day for the past eleven years.

Churches of the Assemblies of God number 7,929 in the USA and some 8,747 abroad. Membership of American Assemblies of God is approximately 471,115.

Although the Yearbook placed the denomination ninth in number of churches in membership it is 28th. However, many of the churches have no formal roll and others place little emphasis on membership.

The Sunday School enrollment of the Assemblies of God is more representative of the size of the denomination, according to Rev. Bert Webb, executive director of the Sunday School Department. As of 1956 Sunday Schools had 878,080 members and 88,296 workers and teachers. A drive is underway to boost enrollment to one million by 1960.

Denominations

Spiritual Power Is Answer to Satellite

RICHMOND, Va.—Evangelist Billy Graham said here, "We must supplement our material strength with spiritual power" in order to "answer Russia's latest advance in armaments."

Asked for his reaction to the Russian earth satellite, he said the development means that "a period of ease and luxury are coming to an end" and Americans must "tighten our belts and condition and dedicate ourselves."

Mr. Graham was here for the annual meeting of the Southern Baptist Foreign Mission Board.

"America has to look to God for help," he said. "There is one power stronger than the Soviet, and that is God"

"The Bible says put on the whole armor of God, and we need spiritual armor at a time like this. If we had spent as much money for world missions and in preaching the gospel as we have for military power or even our give-away program the world picture would be a different one."

The Southern Baptist Board adopted the largest budget in its 112-year history—$9,633,162. The figure is a million dollars higher than the budget for the current year.

About eight million dollars will be spent in the 38 countries in which Southern Baptist missionaries are located. The balance will go for administrative and promotional purposes within the United States.

During the meeting Dr. George W. Sadler, retiring secretary for Africa, Europe and the Near East, was appointed special representative for Europe. He will supervise Baptist relief work in Europe and direct construction of churches for refugees in West Germany.

L. Howard Jenkins, Richmond book publisher, was re-elected to his 26th year as board president.

Launch New Research Center on Reformation

ST. LOUIS, Mo.—(RNS)—A group of scholars launched plans to establish a center for research in the Protestant Reformation at Concordia Theological Seminary here, an institution of the Lutheran Church-Missouri Synod.

They attended the first meeting of the Foundation for Reformation Research which will gather material for the center. The project is backed by a $100,000 fund that includes a grant from the Aid Association for Lutherans, an Appleton, Wis., insurance company.

The foundation will collect and collate original documents pertaining to the Reformation era, and microfilm all important primary and secondary sources connected with the subject. These include the continental, English and Scandinavian phases of the Reformation, the Counter-Reformation and other related historical periods.

The collected materials, available to students and scholars, will be housed in a library and research center at the seminary. A full-time director will be named to head the work.

Methodist Conferences Act on "Integration"

NEW YORK—(RNS)—Ninety-seven of the 139 Conferences in The Methodist Church have approved a proposed amendment to the denomination's constitution which sets up a procedure for the gradual dissolution of the Central (Negro) Jurisdiction and the integration of its churches, on a voluntary basis, into the five white geographical jurisdictions. Only six Conferences have rejected the amendment.

The proposal must be adopted by two-thirds of the total number of Conferences, with a two-thirds vote of approval in each. Final tabulation will be made on the basis of the individual votes cast. It appeared certain, however, that the amendment has been carried.

After all the Conferences have voted the vote will be reviewed by the Church's bishops and the result announced. The announcement is expected to be made in November.

At some Methodist Conference sessions speakers stressed that the measure is permissive, not mandatory, legislation and that it does not concern the question of interracial membership in local Methodist churches.

The amendment was approved by the Methodist General Conference last year and sent down to the individual Conferences for ratification.

Abrahamson Chosen President of CCCC

PORTLAND, Ore.—The Conservative Congregational Christian Conference met at West Williamsfield, Ohio, for its annual gathering this year.

The keynote address as given by the president, Rev. Alfred C. Abrahamson, stressed the authority of the Word of God as the basis for worship and for Congregational polity.

Missionary emphasis for the year is to be directed toward a strengthening of the existing policy of supporting established evangelical mission boards.

Reports from delegates and visiting observers indicated widespread desire of many to unite with this national fellowship, whose purpose it is to revive and promote Christian fellowship and sound Bible teaching as was common with historic Congregationalists.

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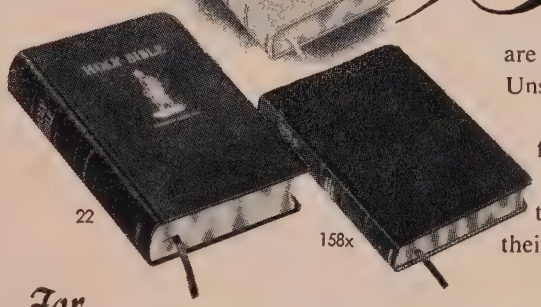

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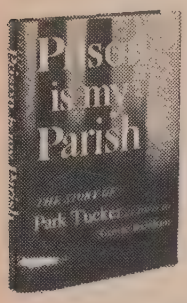

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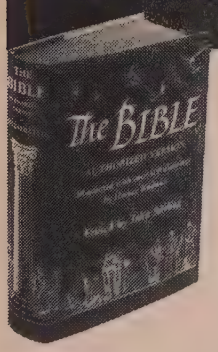

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financial assistance to needy students with proper references is under way.

Mr. Abrahamson, pastor of the Staub Memorial Congregational Church of Portland, Oregon was reelected president for the Conference year.

Congregationalists Act To Block "Super Church"

HARTFORD, Conn. —(RNS)— A group of Congregational Christian churches which oppose the merger of their denomination with the Evangelical and Reformed Church voted here to set up their own missionary organization (See *Action*, October 15 and November 1).

The action was taken at a three-day conference of the National Association of Congregational Christian Churches attended by 213 delegates from 80 churches over the country.

Rev. Harry R. Butman of Los Angeles urged "great caution," however, in establishing the missionary agency lest the "servant become the master." He also urged member churches to "use care in selecting objects and methods of missionary giving to avoid unwitting involvement in the United Church of Christ."

The United Church was formed last June by the merger of the Congregational and E & R denominations.

Under plans of the anti-merger congregations priority will be given in the projected missions organization to the development of new churches.

The association also may set up its own seminary to train ministers.

As a further step in maintaining their identity as Congregationalists speakers suggested that young people belonging to association churches no longer attend Congregational camps and conferences. One speaker proposed that the association establish its own camps even if it has to use tents.

Dr. Alan Jenkins, pastor of First Congregational church, Royal Oak, Mich., told the delegates that the creation of "one great Church would be a threat to religious freedom."

"The ecumenical road which we travel as members of free churches," he said, "does not point towards any authoritarianism in religion. Freedom lovers and truth seekers should find the concept of the one great Church as questionable as that of the one great newspaper."

Disciples Plan Ten-Year Church Advance Program

CLEVELAND—Disciples of Christ will launch a ten-year United New Church Advance in 1960 for the establishment of new congregations in this country and abroad.

Plans for the program were outlined at the annual assembly of the International Convention of Disciples of Christ here by William T. Pearcy of Indianapolis, Ind., executive secretary of the Board of Church Extension.

The board aids in the planning and financing of Disciples church buildings and parsonages.

Mr. Pearcy said the minimum objective during the advance is two new churches a week or 100 a year, but he added "we ought to go far beyond that."

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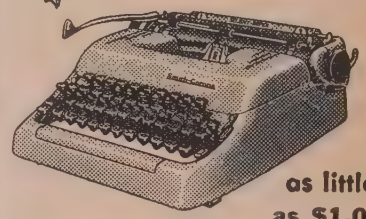

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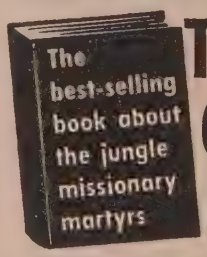

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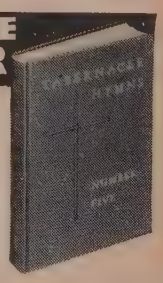

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The Convention overwhelmingly voted to change the name of the communion. It will be known from now on as the "International Convention of Christian Churches (Disciples of Christ)." The name change was approved at last year's meeting. Final action was taken at the assembly here. Lively debate preceded the vote. Proponents argued that the change would reduce confusion because most of the denomination's congregations are known locally by the name "Christian church."

Dr. Granville T. Walker, minister of University Christian church, Fort Worth, Tex., was elected president of the Convention. He succeeds John Rogers of Tulsa, Okla., first layman to head the denomination since 1935. Dr. Gaines M. Cook of Indianapolis, continues as executive secretary.

Shift Day of Worship Say Liberal Disciples

CLEVELAND, Ohio. —(E/P)— A proposal that weekly church services be held on Thursdays instead of Sundays was advanced in Cleveland by two Protestant ministers. The departure from tradition was suggested at a panel session on the church of the future held in connection with the International Convention of Christian Churches (Disciples of Christ).

The idea was broached by Dr. Myron E. Neal, pastor of the Chapel Hill Christian church in Tulsa, Oklahoma. It was seconded by Dr. W. A. Welsh, minister of the East Dallas, Texas Christian church. Dr. Welsh's church is one of the largest in the denomination with a membership of nearly 4,000.

Dr. Neal pointed out that with a shortening workweek and an increasing leisure period, thousands of Americans, particularly in the suburbs, go to resort areas on Friday and return to work on Monday.

He proposed that the major weekly service of worship, including the sermon, be held on Thursday evening. On Monday morning he suggested that a short communion service be held before churchgoers would return to work. Dr. Welsh said that "worship patterns" had never been tied to one specific day.

The church of the future, he declared, must "break out of the mold" and pioneer. A Thursday night church service, according to the Texas clergyman, would be "dynamic, different and daring."

Australian Paper Defends Southern Baptist Position

SYDNEY, Australia —(RNS)— An Australian Baptist newspaper came to the defense of Southern Baptists in the United States on the school integration issue.

The *Australian Baptist,* official organ of the Baptist Union of Australia, said in an editorial that church members in this country have been taunted by people saying, "If there are so many Baptists in the South, how is it that the colored people are being so badly treated?"

"The vast majority of Baptists in the South," the paper said, "are doing all in their power to end discrimination against the colored people and meet

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The paper warned that the "headline-catching misbehavior of a few 'whites'" must not be taken as representative of the general attitude of the "great and worthy mass of Southerners."

"It ought to be remembered by Australians," the editorial said, "that it would be easy to find a minority of whites whose attitude toward our Aborigines is just as vicious as that of the 'white trash' of Little Rock, Arkansas."

The paper said Australian Baptists should know that the Southern Baptist Convention in the United States has "stood behind the Supreme Court in its interpretation of the law regarding integration."

It concluded by saying that no big problems are ever solved quickly or easily and the color problem in the U. S. is "a very big one which looks bigger the closer you get to it."

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WORLD-WIDE

Voodooism in Haiti Routed by "Cohorts"

PORT-AU-PRINCE, Haiti—A new evangelistic movement called the "Cohort" is making a terrific impact on the voodoo devil worship prevalent in this country. Started by a spiritually-minded woman, this is an interdenominational group working daily in Port-au-Prince and throughout the country on week-ends. The group has been meeting at 4:00 a.m. six days each week for more than two years—with the avowed purpose of praying revival into Haiti. As many as 500 have gathered for the early morning watch.

With the help of Youth for Christ leaders, the group has organized other bands of praying Christians in other towns and cities throughout the country. The Cohort groups cooperate with revival efforts in all churches, but they also regularly witness converts in their own early morning services. In a recent city-wide revival campaign here, thousands attended every night in a week's meeting in a huge open air theater, with 200 seeking salvation for the first time.

Bible Is Featured in Portugal Expositions

LISBON—In the Palace of the National Library here His Eminence, the Roman Catholic Patriarca, recently promoted a Bible Exposition. The National Library furnished 700 volumes for the exposition, and 187 of these were put on special display for the public.

The reports from Portugal's *Daily News, A Guarda,* other papers and personal letters also state that one of the first Bibles printed by Gutenberg in 1454-1455 was exhibited. Protestant and Catholic versions in various languages were side by side.

Saint Augustine, in the fifth century, opposed the circulation of the Scriptures in the language of the people. This attitude has been followed throughout the past history of Portugal.

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In a company of evangelicals the question was raised as to who was responsible for Roman Catholic change in policy relative to the Bible. A friend with a smile pointed to Rev. John J. Oliveira and said, "That man is to blame for this!" Oliveira has circulated 482,000 copies of the Scriptures in Portugal, furnished by World Gospel Crusades. The interest thus aroused in the Bible has made necessary a re-evaluation of the Catholic attitude towards the Bible. "With the recommendation of the Pope that the gospel be read daily, you can imagine the revolution it is causing," Oliveira said.

Evangelical Church Is Dying in Polish Areas

HAMELIN, Germany—(RNS)—The German Evangelical Church in the Polish-occupied parts of East Germany, once one of the most prosperous in Germany, has become a "dying" body with only 100,000 left of its former 3,000,000 members.

Prof. Harald Kruska, president of the Kirchendienst Ost (Church Service East), made this report here at a rally of Protestants from the occupied area now living in West Germany.

He said Protestants in the area do not have any clerical leadership or a proper Church management, and only a "primitive" religious life exists with small groups of laymen meeting for services and religious classes.

Polish Police Atheists Organize Propaganda

WARSAW —(RNS)— An Atheistic group composed of Polish police officers will hold a national congress here early in November.

The meeting will outline the organization's future program and "proclaim to the country its ideological position," an announcement here said.

It said the group will soon start publishing its own newspaper.

PUBLIC AFFAIRS

Dr. Poling Favors Break With Russia

NEW YORK —(RNS)— Dr. Daniel A. Poling of Philadelphia, editor of the *Christian Herald,* said here that this country would be fully justified in ending diplomatic relations with Russia and sending the Soviet ambassador home.

He charged the Soviet Communist government with reneging on its pledges and promises and making a "moral shambles" of the United Nations.

"If in the greater responsibility of our national government we cannot immediately sever diplomatic relations," he said, "then, for freedom's sake and for God's sake against atheism, let us not act as though we believe the hideous lie."

Dr. Poling, who recently returned from a tour of Japan, Korea and Formosa, addressed a group of publishers and church leaders at a luncheon.

The Baptist clergyman said American repudiation of Communism now "would give to the United Nations an inoculation of integrity."

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Dr. Poling said Far East experts agreed that if Nationalist Chinese were to land even a token force on Red China a revolution would "sweep" the country. He said the Chinese mainland was "seething with terror and incipient revolution."

The Communist buildup of arms and airfields north of the neutral zone in Korea is tremendous, the editor said.

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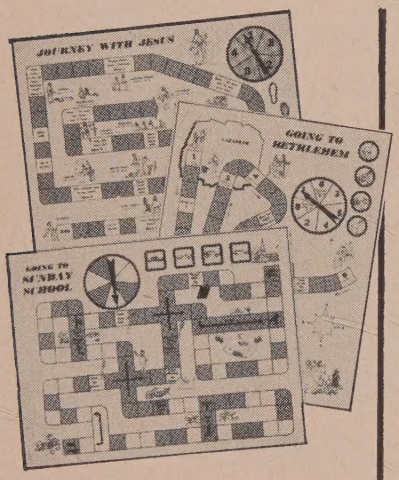

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Social Security Ruling Hits Ministers Benefits

WASHINGTON, D. C.—(RNS)—An advisory opinion issued by the Social Security Administration threatens to restrict the benefits of retired ministers and missionaries who are provided with homes by the churches or denominations which they served.

The agency held that if the rental value of a parsonage is designated as income for social security purposes in computing base earnings for benefits it also must be counted towards the maximum of $1,200 a year that a retired recipient of benefits is permitted to earn while receiving such benefits.

When a retired worker receives more than $1,200 earned income in a year his benefits are terminated.

The rental value of almost any house or apartment uses up most of the $1,200 allowance. Therefore, retired clergymen who live in homes furnished by their religious groups will be severely restricted as to the amount of cash income they can have and still receive social security payments.

Most clergymen would qualify for maximum social security benefits if permitted to include their parsonage rental value or housing allowance as earned income. Maximum social security benefits are based on an average annual income of $4,200. The benefits of those with lower incomes are reduced proportionately.

Minnesotans Vote to Keep Cross in Emblem

ST. PAUL, Minn. —(RNS)— The cross will be kept in Minnesota's 1958 statehood centennial emblem, the state's centennial commission decided by a 10-3 vote. Two members abstained.

The commission rejected a sub-committee minority report, presented by Aaron Litman, White Bear Lake publisher, proposing that an unadorned church spire be substituted for the cross.

Then, by voice vote, it adopted the majority sub-committee report calling for retention of the cross.

Several members expressed hope that the action would end the controversy which has plagued the commission for several months.

When the meeting ended Samuel Scheiner, St. Paul attorney, distributed a prepared statement from the Minnesota Jewish Council and the Minnesota Rabbinical Commission calling the action "most regrettable."

The statement said the action means that "Jewish citizens, in good conscience, will not participate in many aspects of the centennial celebration."

It charged that the adopted emblem violates the concept of Church-State separation.

Mr. Litman said the people "excluded" by the commission's action "will want to make their position felt at the proper time."

But Rep. Peter S. Popovich of St. Paul, commission chairman, replied that the group was not excluding anyone.

"We cannot change history," he said. "Anyone trying to ignore the part Christian missionaries have played in the early history of the state is trying to ignore Christianity itself."

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Sen. Henry M. Harren of Albany, in presenting the majority report, called attention to a survey by the Minnesota Poll which showed that 66 per cent of all Minnesotans favored keeping the cross; 19 per cent wanted it removed, and 15 per cent had no opinion.

PRESS

Zondervans Announce New Writing Contest

GRAND RAPIDS, Mich.—Zondervan Publishing House has just announced a new contest for Devotional Programs for Women's Groups which will close December 31, 1958. Material submitted to this contest should be typewritten double spaced and should include a complete program with suggested special and congregational singing, opening prayer, suggested Scripture readings, the complete text of a devotional talk, and a closing prayer.

For further particulars write Contest Editors, Zondervan Publishing House, Grand Rapids, Michigan.

REFORM

"Christian League" Will Promote Oklahoma Repeal

OKLAHOMA CITY. —(RNS)— A Christian League for Legal Control has been incorporated here to promote repeal of Oklahoma prohibition laws.

H. Richard Wilson, Oklahoma City attorney and executive secretary of the new group, said it hopes to raise $500,000 to support candidates for governor next year who favor repeal.

He said the league seeks to do away with the "hypocrisy" of prohibition in Oklahoma.

Oklahoma at present is constitutionally dry although 3.2 beer can be sold in all 77 counties. However, a statewide referendum will be held Dec. 3 on whether county beer option should be allowed.

Dr. Stanley B. Niles, executive secretary of the Oklahoma United Dry Association, accused the league of being a "tool" of the beer industry and attempting to throw a "red herring" into the issue to confuse voters. He said the league's use of the word "Christian" in its name was a "disgrace."

Mr. Wilson denied the charges.

Dr. Niles announced that the United Drys would seek a $200,000 fund from churches to conduct a campaign in favor of county option. He said that Oklahoma United, an organization of the beer industry, was planning a one-million-dollar campaign.

Methodists to Observe Total Abstinence Day

GREEN LAKE, Wis. —(RNS)— Members of The Methodist Church will observe Commitment Day on Sunday, Dec. 1, it was announced at the denomination's National School of Alcohol Studies here.

Roger Burgess, associate secretary of the Methodist Board of Temperance, Washington, D. C., said the purpose is to "enlist Methodists and encourage

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others to commit themselves to personal abstinence from alcoholic beverages and to challenge church members to creative action for a sober home and social life."

Theme of the observance will be "Drinking is a Moral Issue."

Dr. Douglas Jackson, associate professor of the sociology of religion at Southern Methodist University, Dallas, Tex., told the Methodist temperance workers here that the "control of alcoholic beverages is not an attempt to legislate morals."

He said such control is an effort to "protect the body of society in much the same manner that control of narcotics is necessary."

"All religious groups oppose excessive drinking and alcoholism, and Methodists and others stand for total abstinence," Dr. Jackson said. "But the Church has no right to impose its will upon society through national prohibition.

"However, citizens in and out of the Church have the right to work for local option, to try to persuade a majority of the local community to legally ban the sale of alcoholic beverages.

Doctors Do Not Need Beverage Alcohol Aid

ADRIAN, Mich. — (RNS) — Physicians don't need to prescribe beverage alcohol for ailments, a Pennsylvania doctor told a Methodist youth conference here.

"For every possible medicinal use of beverage alcohol, better and safer drugs are now available," Dr. F. E. Murdock of DuBois, Pa., said in an address to the fifth national Youth School of Alcohol Studies and Christian Action here.

Ninety-three youth leaders and adult counselors from 30 states and the District of Columbia attended the school, sponsored by the youth departments of The Methodist Church's Boards of Temperance and Education.

Purpose of the sessions was "to provide Christian youth with positive answers to the problem of drinking in America today."

Dr. Thomas Shipp, pastor of Lovers Lane Methodist church, Dallas, Tex., said studies show that "most alcoholics in this country began drinking while they were still teen agers."

He characterized the "problem drinker" as "one who could stop if he would" and an "alcoholic" as "one who would stop drinking if he could."

During his 10-year Dallas pastorate, Dr. Shipp has achieved national recognition for his work in rehabilitating alcoholics and relating them actively to the church.

The week's schedule included workshops and discussion groups dealing with alcohol education and practical problems of overcoming social pressures involved in drinking.

"Christmas for Christ" Promoted by TEM Press

WASHINGTON, D. C. — A new "Christmas for Christ" seal has been issued here by TEM Press, an agency of the Methodist Board of Temperance. It may be secured for distribution by local groups at a cost of $1.00 per 200 stamps. The address is 100 Maryland Avenue, N. E., Washington 2.

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